

LATTER DAY SAINTS

SOUTHERN STAR

"BUT THOUGH WE, OR AN ANGEL FROM HEAVEN, PREACH ANY OTHER GOSPEL UNTO YOU THAN THAT WHICH WE HAVE PREACHED UNTO YOU, LET HIM BE ACCURSED." GAL. 1:8, 9.

VOL. 1.

CHATTANOOGA, TENN., SATURDAY, OCTOBER 7, 1899.

No. 45.

A DREAM.

Mrs. Hunter Meriwether.

I dreamed that I had died, and gone into that land
"From whose bourne no traveler e'er returns."
My dwelling there was commonplace, and close at hand
Were others of the same estate.
At this I marveled much, as I had heard of golden streets
"And many mansions in my Father's house."
A vague unrest possessed my soul.
I wondered if 'twas meant that I dwell forever there
'Midst gloom and shadow; no! I cried, and wandered forth
In deep despair.

"A change came o'er the spirit of my dream."
The gloomy, shadowy region of my home was passed.
And now, before me, hurst the beauties of an unknown land.
A golden, radiant light on every hill was cast,
The placid sea was bordered by a glittering strand,
Each way was shining, broad and paved with gold,
And mansions fair on every side, arose.
A perfume as of incense filled the air,
And all sweet strains of music floated there.
Ah! this must be the promised land
Where death comes not, and souls departed stand
In white robed glory, with the heavenly band.
Our mansion seemed more heauteous far than all the rest,
And toward the open gates I bent my steps.
Emboldened by the magic beauty of the place, I drew quite near,
And as I gazed upon the steps I saw a form appear.
Anxious to meet a being of this realm, I hurried on,
And my delight was great.

To see the face and form of one I knew,
And whom I loved with friendship true,
Before we left the mortal state.
Rejoiced am I to see you here, my best loved friend.
How happens it we dwell apart?
Can I not come and live near you?
My home is far away and poor.

With a light divine upon his face—
But with the same dear voice, said he,
No, no, my child, this cannot be!
We build on earth the heavenly homes
That here we occupy.
By lives most noble, good and true,
We gain the splendors of this view.
Kind words, good deeds and all the rest
The blessed Book commands.
Entitle every pilgrim to a house not built with hands.
You had a chance to build a home as fair as I,
"A house not made with hands, eternal in the sky."

My face I buried in my hands, my fate seemed black,

My hope forlorn.
I sank upon the steps, my wretched lot to mourn,
But when I raised my head to speak again,
Lo! he was gone.
And where he stood the portals wide were drawn.
How long I sat I never knew,
For of my life I made review,
And saw with eyes now clearer grown,
The deeds of kindness left undone.
The words of love unspoken to a hungry heart,
The helping hand from many lives withheld apart,
The songs of praise for some deserving one unsung,
And in some soul the harp discordant left unstrung.
No great sins seemed to mar my past,
Or hold me from redemption fast.
My curse seemed more to lie with things undone,
My talents in a napkin I had lain,
And deeds for mankind's good seemed not my aim.

My anguish soul cried out,
Another chance, Dear Lord, give me.
Upon the earth to build a mansion in the sky.
I'll build one fair and strong as He
Who was my teacher and my guide.

"A change came over the spirit of my dream."
It was no longer such,
I had awakened and my chance has come,
To build that mansion fair and strong,
God grant that I succeed.

History of the Southern States Mission

(Continued from Page 346.)

Early in July, 1890, reports were received from the various Conferences and it was found that there were 1,054 Saints in the Mission. Interest continued and everything was unusually quiet, considering the time of year. In most fields great interest was manifested and the good health of the Elders enabled them to do much effectual work. Not only were the brethren made welcome by those interested in religion, but the indifferent class would take them in to their homes and make them welcome. Eighteen baptisms were reported during the month and the prospects for more were very bright. The success attending the work was a source of great encouragement, as they were able to see some fruit of their labor. The subject of gathering was forcibly impressed on the Saints and many were zealously laboring to secure the necessary means to locate them in their new homes.

In the low regions the weather continued very warm and even in August was almost unhearable. A lively time was had in some sections, while endeavoring to

proclaim the Gospel. Several of the brethren were forced to sleep out of doors and in some cases meals were not so regular as might be desired. In Nicholas county, West Virginia, Elders Brown and Coffin slept in the woods three successive nights and one night were drenched in a heavy rain. The Elders in Chesterfield county, South Carolina, were threatened and many said their timely departure saved their lives. On the same date (August 8) Elders Robert H. Hodge and Thomas J. Howard, of the North Alabama Conference, amid ceremonies not at all desirable were led from the home of Brother Holley by about thirty men and informed that their presence was not desirable and their "pernicious doctrines" would no longer be tolerated.

On the 27th President Spry left Chattanooga and visited the Elders of West Virginia. On the 30th and 31st an excellent time was had. The four principal requirements for a good meeting were enjoyed, viz., good health, good weather, large congregations and a good spirit.

Saturday and Sunday, September 6th and 7th, the Virginia Conference convened in Nelson county, and the usual good time was enjoyed. President Spry proceeded to Flat Shoals, North Carolina, and met with the Elders of the North Carolina Conference. The inclement weather retarded many who would have attended the meetings, but it also kept away those who did not care to hear, and only came to see and be seen. A good meeting resulted and in counsel the Elders expressed their gratitude to the Father in heaven that they were considered worthy to labor in the vineyard, and bear the Gospel message unto the people of the south.

President Spry was called to headquarters, and after adjusting matters he was accompanied by Elder R. G. Miller to East Tennessee. The nine Elders laboring in that field were well and zealous in performing their labors. President Spindle had been released in July, but he decided to stay until after Conference. On his release the affairs of the Conference were transferred to Elder Osborne Cooley, who proved a worthy president.

On the 24th Elder Henry S. Tanner started for home in answer to a telegram from his father stating the sad news that his wife was on the verge of death. He hurried home and rejoiced in finding his wife gradually improving.

The quarterly report was received from the Conference, showing that not so much success was being met with as in the spring and summer months. Some baptisms and a large number of emigrants were also reported.

September 27th and 28th Elders of the Kentucky Conference met at Howe's Valley and the public meetings were well attended. All felt well and the brethren separated for their new fields much stronger spiritually.

The remaining Conferences convened and the usual good time resulted. The instructions given were impressed deeply upon the minds of the brethren and Saints and as a result of the Conferences many friends were raised up.

In Mississippi a suitable place for public meetings could not be found, but the Elders met, talked over the work and received valuable instructions from the Mission President.

November 4th a company of twelve Elders left Salt Lake and arrived in Chattanooga feeling well. Most of them visited Kausas City, St. Louis and Nashville, so the trip was not so tiring. Instructions were given and the brethren were promptly sent to their fields of labor. The fall company of Saints, numbering eighty-four, left on the 15th, accompanied by eighteen returning Elders. The trip passed without any unpleasantness and most of the Saints were well pleased with their new homes. During the latter part of the month a letter of inquiry was received from a gentleman in Mobile stating that he knew of sixteen in that city desirous of joining the Church and wanting to know how they might become members.

December had a very unpleasant opening. A mob went to the home of Brother Yates in Kentucky, and on being informed that Elders had left during the day the angry men took Brother Yates into the woods and whipped him severely. The mob was determined and said they would kill the Elders if it took six months to find them. Brother Yates was very sore and unable to work for several weeks, but the injuries sustained did not disfigure him in any way. It was a long time before the feeling subsided, but finally the Elders and Saints were able to remain in peace.

Thus closed the year 1890. The Elders were well and working hard. In the mountains of Virginia, Tennessee and West Virginia a heavy snow had fallen, making passage impossible for several days. It was one of the worst snows known in the south, falling in places from 15 to 40 inches in depth.

(To be Continued.)

Continuity in Character.

BY DR. GEO. H. BRIMHALL.

Of the Brigham Young Academy, Provo, Improvement Era.

A bank president, not long ago, was making inquiries with a view of obtaining two efficient accountants. The person applied to for information pointed to a group of young men, among whom were three graduates from business colleges, and said, "Why not get two of those?"

"Can't trust them," was the laconic reply.

"Why not?" was the response; "they have a general reputation for honesty."

"That is not it," said the banker. "I do not suppose any of them would be wilfully dishonest; nor do I doubt their scholastic ability, but they lack what I should call continuity in character. They are bright and no doubt well-meaning, but unfortunately weak. We have

had experience already with just such fellows. They are really worse, from a practical point of view, than those who are spoken of as persons who will bear watching; for the very reason that they cannot be watched. You see, it is this way: they enter upon their work with a skill and care that immediately secures our confidence. This goes on for weeks; and sometimes months pass before any irregularity is perceivable, and then we find things in a tangled-up condition. These promising fellows, having got the run of the work to the extent of making it comparatively easy, return to their old habits of social intemperance, then their business backbone begins to weaken; they keep late hours, indulge in the social glass—and our business is compelled to foot the bill. They are not promptly in their places; they are dull and scatter-brained; and the first thing one knows, an expert is required to correct the mistakes they have made. We have no difficulty in securing professional skill and average honest, but continuity in character, the chief essential to success, is sufficiently scarce to make it an article of high commercial value. Cite us to a man possessed of this quality, supplemented with average professional training, and his services will be sought for immediately. One hears so much about position not being permanent, but the fact of the matter is the persons are not permanent. There are more permanent positions than there are permanent persons to fill them."

"What," asked the person with whom the banker conversed, "do you consider the chief cause of this lack of what you call continuity in character?"

"Well, one of the causes of this deficiency is what I should call the dodging of drudgery. There is a dangerous tendency in education towards over-flavoring everything with the amusement element; and while I am not an anti-Epicurean,* I am an advocate of considerable stoicism** in education. Success demands that things be done to a finish, whether the doing is pleasurable or painful. The path of painful plodding is often the only one to permanent pleasure. The theory that pleasure should accompany intellectual effort is to be accepted with the understanding that there is pleasure in plodding, and certain delight in drudgery; and, further, that this enjoyment is made possible by the idea that persistent plodding is the highway to honor, and that drudgery is often essential to deliverance from it."

*Epicurus, born in Samoa, 342 B. C.; died at Athens, 270 B. C. The founder of the Epicurean school of philosophy, which teaches that pleasure is the only end of rational action, the highest human happiness. Hence, Epicurean, one given to ease and luxury.

**Stoics, disciples of the Greek philosopher, Zeno, who founded a sect in 303 B. C., and taught in The Porch (stoa), a public portico in Athens. He taught that men should be free from passion, unmoved by joy or grief. The Stoics are known principally for the sternness and austerity of their doctrine. See Acts xvii: 18.

I infer, then, from what you say, that the man who seeks to dodge drudgery is most likely to be constantly caught by it?"

"Yes, that is the conclusion we have arrived at. Leisure is purchased by labor and the person who endeavors to possess the former before the latter, lives the life of a down-going debtor from start to finish."

Such are the views of many of our most successful business men; and simi-

lar views are entertained by leading ecclesiastical authorities. It is the echo of the idea of the ancient sages from whose sayings this truth may be gathered: "The race is not to the swift, nor the battle to the strong, but to him that endureth to the end." One of the expressions that has most affected my life was an utterance of my teacher, Dr. Karl G. Maeser: "Navigators do not take their reckoning from the flaming comets, but from the fixed stars."

The man of continuity, or stick-to-it-iveness, does not as a rule work so hard as a person of spasmodic effort.

Visit to Ohio.

The following letter was received from Elder George A. Lyman, whose time is occupied in visiting the conferences of the Missions. He will return to Chattanooga and remain while Elder Anderson visits with his father in the north.—Ed:

Cincinnati, O., Sept. 18, 1890.

Dear Brethren—Now that I have completed my visit amongst the Elders of the Ohio Conference, I will tell you about the pleasant time. On my arrival at Cincinnati, Saturday morning, the 9th, I proceeded to the headquarters, 522 West Seventh street, and found the Elders well. The day was spent attending to business pertaining to the Conference and enjoying the sights of the city. At night a large crowd attended our open door meeting, and I had the privilege of speaking. Before our service closed an officer informed us that no more street preaching would be tolerated. The officer left and when meeting closed we proceeded to police headquarters and stated our case to the authorities. We were told of complaints made by business men and that the only purpose in stopping preaching was in case of blockade. A "single tax man," who had been tendering the Elders the use of his platform, arose as soon as our meeting closed and made a strong appeal for freedom of speech, confirming his remarks by the basis of Americanism—the Constitution. As soon as he concluded we told the people of our visit to police headquarters, and amid cheers announced our meeting the following night. Sunday morning we met President Rich, and in company with his son, LeRoy, visited their relatives, Uncle Joe and family, in Campbell county, Kentucky.

Tuesday night President Erikson and I began our trip through the Conference, first visiting Cleveland. Wednesday was a day ever to be remembered. Before going to Kirtland we visited Euclid avenue, one of the most beautiful streets in the world.

We met Mr. Parsons, of the Reorganized Church, at the temple, and after dinner was shown through the temple, in other words, we were allowed to go all through and make an examination of the rooms and surroundings. Knowing the building to have been a place where the Savior had appeared, where angels had manifested themselves, and where the Prophet Joseph had received many revelations, we felt to praise our Heavenly Father that we were privileged to meet here. In the afternoon Elders George F. Shurtliff, Lars Nelson, J. S. Cazier, J. H. Foulger and Ben L. Rich were present, and we held a counsel meeting in the temple, in the room occupied by the School of Prophets.

The brethren are all well and enjoying their labors. I will be down in a few days and tell you a lot more news.

THE GATHERING OF ISRAEL.

BY APOSTLE M. F. COWLEY.

(Continued from Page 351.)

One feature of the peasantry which characterizes the Saints of God is their custom, in their mountain homes, of coming together in a social capacity and joining in the dance. In this capacity, as in gatherings of more weighty importance, the old and the young, male and female, mingle together; that parents may rejoice in the innocent recreation of their children, and that the children may be under the guiding influence of their parents. Strange as it may seem to the world, even to those professing Christianity, and a consequent belief in the Bible, such a condition is in fulfillment of a sacred prophecy, and is found in the thirteenth verse of the thirty-first chapter of Jeremiah, and reads as follows: "Then shall the virgin rejoice in the dance, both young men and old together; for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow." And all this was to be at the time of their getting up into the high mountains, and expressing their praises to the Almighty in the heights of Zion. Closely connected with the foregoing prophecies is one found in Isaiah, thirty-fifth chapter, first and tenth verses: "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose. And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." Almost the entire chapter has a bearing upon this subject. It speaks of streams breaking out in the desert. The Lord has so abundantly blessed the labors of His people in that once barren region, that truly the desert does rejoice, and blossom as the rose. That Salt Lake Valley was a most forbidding place cannot be denied. James Bridger, an old trapper who had seen Salt Lake Valley, before the Pioneers, was so confident of the perpetual sterility of the soil, rendered so by having little or no water, scarcely any rain, and frost nearly every month in the year, that he said to President Brigham Young, "I will give you a thousand dollars for the first corn that can be produced in Salt Lake Valley." Our geographies designated that country as the Great American Desert. Daniel Webster, the great statesman and orator, earnestly opposed the annexation of that section of the country to the United States, on the ground of its almost utter worthlessness, claiming it would be a financial burden to the government. Notwithstanding these forbidding aspects, the Prophet Joseph Smith predicted on the 6th of August, 1845, that the Latter Day Saints would become a mighty people in the midst of the Rocky Mountains. This prophecy will be found in a work entitled "A New Witness for God," by Elder B. H. Roberts, which work also contains many other predictions of the Prophet Joseph Smith, and shows their fulfillment.

The following clauses in the prophecy of Isaiah, chapter thirty-five: "For in the wilderness shall waters break out, and streams in the desert, and the parched ground shall become a pool, and the thirsty lands springs of water," have been fulfilled in the settlement of that country by the Latter Day Saints.

As the judgments of God come upon the earth, the gathering of Israel will be

accelerated, and the words of the Prophet Isaiah will be fulfilled in asking the question, "Who are these that fly as a cloud, and as a dove to their windows?" (Isa. 60:8.) As they come together from their long dispersion, and from the north country, in times of famine, pestilence and bloodshed, the Lord will strengthen them by saying, "Fear not; I am with thee; I will bring thy seed from the east, and gather thee from the west; I will say to the north, give up; and to the south, keep not back; bring my sons from afar, and my daughters from the ends of the earth; even every one that is called by my name." (Isa. 43:5-7.) How universal will be this gathering from all points of the compass, and will apply to all, who are truly called by the name of the Lord!

This gathering in the future will be attended by greater power than heretofore, and no power will be able to impede the progress of this great work. Hear what Jeremiah says, "Behold, I will gather them from out of all countries, whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely; and they shall be my people, and I will be their God; and I will give them one heart and one way, that they may fear me forever, for the good of them and their children after them." (Jer. 32:34-39.) Ezekiel also prophesies in similar language, "And I will bring you out from the people, and will gather you out of the countries wherein you are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out, and I will bring you into the wilderness of the people and there will I plead with you face to face." (Ezekiel 20:34.)

The same prophet also predicts the gathering of Israel in unmistakable terms, in chapter thirty-six, verse twenty-four: "For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land."

The foregoing glorious predictions are chiefly from the Old Testament, but the New Testament also contains many very definite predictions upon this glorious subject; indeed, in the last days, when the Gospel should be restored to earth by divine revelation the dispensation thus established was to be designated as a gathering dispensation, as stated by Paul in Ephesians, chapter 1:9-10: "Having made known unto us the mystery of His will, according to His good pleasure which He hath purposed in Himself; that in the dispensation of the fullness of times, He might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in Him." This is in beautiful accord with the prophecy of Isaiah before quoted, that all who are called by the name of the Lord should be gathered together. Jesus offered the gathering to the house of Judah in His day, but they rejected it. He said unto them, "O, Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not! Behold, your house is left unto you desolate; and verily I say unto you, ye shall not see Me, until the time come when ye shall say, blessed is he that cometh in the name of the Lord." How terribly have these words been fulfilled upon them, by rejecting

their Messiah and the principle of gathering, which He offered unto them.

By reading the book of Zachariah we learn that when the Jews have gathered to their promised land, in the last days, and the armies of the Gentiles surround them, that the Messiah will appear unto them on the Mount of Olives. Looking to the fulfillment of these great predictions the feeling pervades the hearts of the Jews, to a very great extent, to furnish means for the purchase of the land of Palestine, that they may return and re-build the city of Jerusalem.

When the twelve Apostles at Jerusalem requested of the Savior to know the signs of His second coming, He gave them various signs, among which was the preaching of the Gospel of the kingdom, and consequently its restoration to the earth; the raising up of prophets to warn the people, without which the comparison of the days of Noah, and the days of the second coming of the Messiah would not be complete.

To counterfeit the work of God, through prophets that should be raised up, false prophets and teachers should also arise, kingdom should arise against kingdom, war, pestilence and bloodshed should desolate the nations of the earth, the gathering of Israel should be going on, as proven by the prophecies heretofore quoted, and when the signs of His appearing should appear in the heavens, "He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other." (Matt. 24:31 see also Mark 13:27.) This is the dispensation of the fullness of times in which all the keys, power, and authority enjoyed by all previous dispensations have been restored to the earth, and this includes the keys of the gathering. Under date of April 3d, 1836, Joseph Smith and Oliver Cowdery were the recipients of many glorious visions and revelations committed to them at Kirtland, O., in the Temple of the Lord. They solemnly testify as follows: "After this vision closed, the heavens were again opened unto us, and Moses appeared before us, and committed unto us the keys of the gathering of Israel from the four parts of the earth, and the leading of the ten tribes from the north." (D. & C., Sec. 110:11.)

From that time the spirit of gathering has rested richly upon the Saints of the Most High, and tens of thousands have gathered from many nations of the earth, and will continue until they are assembled in the places designated for them to occupy. Since that time also the spirit of gathering has been working among the Jews, and when all things are revealed it will undoubtedly be true that the spirit of gathering is working among the ten lost tribes of Israel: looking to the restoration promised to them in the predictions of their fathers. Thus in the purposes of God will be accomplished the gathering together in one all who will serve God and keep His commandments, that they may "learn of His ways and walk in His paths," that the earth may be "filled with the knowledge of the Lord, as the waters cover the mighty deep," and when no man shall say to his neighbor, "know ye the Lord," for all shall know Him, from the least to the greatest.

Reports from the field are very encouraging. The hot season is passed, the health of the Elders is improving and all are hard at work.



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SATURDAY, OCTOBER 7, 1899.

ARTICLES OF FAITH OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that, through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by "prophecy, and by the laying on of hands," by those who are in authority, to preach the gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive church—namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisaical glory.
11. We claim the privilege of worshipping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers, and magistrates; in obeying, honoring and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things," we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.—JOSEPH SMITH.

The man who worries is not a bit wiser than the one who burns down his home.

In the report of Sept. 9 South Carolina Conference should have been credited with three children blessed and two baptisms.

President Anderson returned today from New York. He met his father and brother and they added to the joyous throng who welcomed home the great naval hero.

The semi-annual conference of the Church of Jesus Christ of Latter Day Saints is in session, the first meetings being held yesterday, Oct. 6th. People are hurrying to Salt Lake to secure suitable accommodations.

THE WORTHY POOR.

IN speaking of the condition of the American populace, Abraham Lincoln said: "God must love the poor, He made so many of them." It will be remembered that the early settlers of America were people who had been oppressed and driven in foreign lands, and many of them landed without food to sustain life until more could be raised. Hard work and economy was the keynote to prosperity, and as a result New England teems with farms, factories and other enterprises which give employment to the inhabitants. As explorers proceeded to the interior the facilities of the country were made known and the sound of the ax replaced the howls of wild animals and savage Indians. These pioneers were poor, but they were honest and grateful. They were always ready to assist a neighbor in time of trouble. Many of those pioneers were prosperous, and bustling cities now replace quiet forests.

When the Church of Jesus Christ of Latter Day Saints was organized, most of its members were poor. It was revealed that a great work should be done by them; that they should carry the Gospel to all nations and gather of all nations to the land, Zion. In the infancy of the Church it seemed impossible for such a work to be accomplished, and it was even predicted by Grant that he would outlive the Church. Grant lies mouldering in the dust and the Church of Jesus Christ has an aggregate total of about 325,000. When persecution became unbearable the people left the homes that they had comfortable by their hard work and sought a place where they could, for a time at least, enjoy peace, and worship God without becoming an object of contempt to their neighbors. Finally in mid-winter they were compelled to leave Nauvoo, "the beautiful," and seek a home among the Indians. There was not intense sorrow over leaving comfortable homes; the people knew they were accepted of the Lord and "all who live Godly in Christ Jesus shall suffer persecution."

After a long and tedious march they finally rested in the Great Basin. Many were sick, others hungry and poorly clad, but they were worthy poor and the windows of heaven were opened to them and they helped one another and helped themselves, and by the help of the Lord have established an "ensign to the nation."

An Elder laboring in North Carolina visited a home for the poor and was very forcibly impressed. The home was located in a cozy spot, surrounded by fields of grain and waving corn, skirted by beautiful woods, giving it, on the whole, a very healthy and home-like appearance.

The main building is situated in the center of the grass covered grounds and on either side are cottages for poor. The Elders were informed that the great majority of the people were of the class who thought the world owed them a living, and when kindness was shown them they were as void of gratefulness as though such a faculty was a part of their being. At meal times they went to the kitchen and received their portion of food. To see a crowd of miserable, lazy creatures with no ambition but to live and be a burden to others made a lasting impression on the Elder.

In the Church of Jesus Christ the poor are looked upon as a blessed people. When John desired a sign of the divinity of the mission of the Savior, the Master said, "Go and shew John again those things which ye do hear and see. The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear; the dead are raised up, and the poor have

the Gospel preached to them." Thus we see as one of the signs of His divinity "preaching the Gospel to the poor."

Not only did the Savior establish His divinity in this manner, but after the Gospel had been preached and accepted by the poor they were provided for and blessed. In Acts vi.:1 is recorded an account of murmurings of the Grecians against the Hebrews, because their widows were neglected in the daily ministrations. "Seven honest men, full of the Holy Ghost and wisdom, were appointed to remedy this evil."

In writing the Corinthians (I. Cor. xvi.:2) Saint Paul reminds them of former instructions, wherein they were counseled to lay by their surplus that there should be no gatherings when he came. The Saints at Galatia were instructed regarding Paul's call to the apostleship in these words: "And when James, Cephas and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hand of fellowship; that we should go unto the heathen, and they unto the circumcision. Only they would that we should remember the poor; the same which I was also favored to do."

Two forcible points are presented in this passage: first it was the counsel of the "pillars" of the church, and secondly, it was not only Paul's exhortation, but also his desire to provide for the poor.

Christ said: "For ye have the poor with you always, and whensoever ye will ye may do them good; but Me ye have not always." This is certainly true today and the Elders who have gone unto the world to preach have not neglected the poor and many of them have been gathered to the valleys of the mountains, where they have prospered. Many have been lifted from positions where they envied the horse they tended as it was cared for and well fed, and made to feel that they were in reality sons and daughters of God. Some have become proud and careless about their duty, and as a result the poor are not being assisted as they should be.

Not long ago missionaries were sent among the Stakes of Zion warning the people and calling them to repentance. This has a significance, for in all cases recorded calamities have followed the warning voice of the servants of God. Today the authorities of the Church are calling on the people to pay their tithing and fast offerings, and if this is done it is predicted that the Saints and Church will soon be out of bondage.

Apostle Clawson at the April Conference said if the people would pay their fast offerings it would be ample to feed the poor, and the reason the poor are neglected as they are is because the Saints neglect their duty.

There are thousands of poor people here in the south who desire to emigrate, and are making many sacrifices in this regard, and if all would unite in performing their duty, paying tithing, observing fast days and sending the fast offerings to the Conference Presidents the people would be blessed and the righteous desires of our hearts would be granted.

Think of the blessedness that would result if all would attend to these small duties. Think of the joy that must come to a widow's heart when a crowd of merry boys bring wood to her yard, cut it and store in a nice place, and what can bring more joy to the boys than to receive a warm shake of the hand and "God bless you" from the grateful widow? What a contrasted pen picture could be drawn from the latter happy sight and the "poor farm, home" where many complain and are not contented with what is given them.

"MORMON" FAITH.

By ELDER BEN. E. RICE.

(Continued from Page 347.)

"There are no people in the world who have stricter ideas and rules concerning morality than the Latter Day Saints have. Sexual relations outside of marriage are considered a deadly sin. Violations of chastity are viewed as next to murder in enormity. Chastity is enjoined upon both male and female. A young man should be as pure as a young woman. One has no more license than the other as to morals under Mormon teachings. We believe that the union of the sexes in marriage is essential to perfection. 'Neither is the man without the woman, nor the woman without the man, in the Lord' (1 Cor. xi:11). The celestial kingdom where God and Christ dwell is a state of perfection. Those who enter into that glory will be perfect. Therefore we believe in celestial marriage, which is eternal marriage—the marriage that was solemnized between Adam and Eve by the Almighty in the Garden of Eden. They were immortal beings. Death had not entered into the world. There was no sin, therefore there was no death. The immortal pair were made one flesh. No man could put them asunder. That was an eternal union. If they were separated by death, which was the wages of sin, they were re-united through the atonement of the Savior, and thus restored to their former condition. So, in the resurrection they will not be married or given in marriage, for they were united in celestial marriage before they became mortal. The Lord has revealed in this age of the world that order of celestial or eternal marriage, so that what is sealed by it on earth is sealed in heaven, and remains in and after the resurrection. The husband will be restored to the wife and the wife to the husband, and together as one they will enter, if worthy, into the fullness of the glory of the Lord. If a man thus married should temporarily lose his wife by death, and should marry another by the same law, they would both be his in the world to come. Previous to the enactment of laws forbidding polygamy and punishing it as a crime, the Church taught the doctrine of plural marriage, and to a small extent, comparatively, it was practiced under the most sacred covenants and obligations of chastity and purity. But since those laws, after much litigation and much suffering on the part of many persons, were declared constitutional by the supreme court of the United States, the practice of marrying more than one wife, in violation of our laws, has ceased; the President of our Church issued a manifesto to this effect. No matter what may be preached or published to the contrary, what I say to you is the truth, which you can depend upon. Polygamy or plural marriages are forbidden by the constitution of the State of Utah and a penalty of \$500 fine and five years' imprisonment is imposed upon those who violate this provision. One of our doctrines is that we must obey the constitutional laws of the land. We, therefore, submit and leave the result with the Lord. But what God hath joined together, no man can put asunder. Therefore, marriages solemnized by His authority and commandment will continue, if the parties are faithful, in this world and in the world to come. But the parties are under solemn obligations to preserve themselves for each other only, and sexual crimes and immoralities are viewed by the Latter Day Saints with the utmost abhorrence."

"What about heaven and hell? Do you believe when people die they go either to heaven or to hell, or do you deny hell and disbelieve in the devil?"

"We believe in a personal Satan, as we believe in a personal Deity. The being who deceived Eve and tempted Jesus is a fallen spirit, the embodiment of the principle of evil, as God is the embodiment of all that is good. A principle in the abstract is of no force or effect. There must be some being through which it is manifest. We do not believe in the mythological evil one with horns and hoofs, nor in a literal bottomless pit of fire and brimstone. But we believe that there are many evil spirits who, under that being called the Devil and Satan, tempt human beings and lead them astray if possible, and who are enemies to Christ and to the truth. They will eventually be banished from this earth when Christ's work of salvation is complete. Hell is a place and condition of torment, in which the suspense and remorse and anguish of souls of the wicked, waiting for judgment and not knowing what their fate will be, is as 'the worm that dieth not and the fire that is not quenched.' This they will endure as long as justice demands, and until they repent and turn to God and are perfectly willing to obey Him. When they are released, in future ages, their destiny will be as they have fixed it themselves by their own acts and according to the external principles of justice and mercy extended by the all-wise Judge, the eternal Father. We believe in heaven as a place and a condition. This earth, when it is redeemed and restored to its paradise state, will be a heaven. Sin, darkness, sorrow, pain and death will be banished from it. The righteous in their glorified, resurrected state, will dwell upon it in everlasting peace and joy. After it has been purified with fire and made a new earth, righteousness will dwell in it. The thorn and the brier having departed, the fig tree and the myrtle tree will bloom and bear fruit in the place thereof. The enmity between man and brute will be no more. There will be nothing to hurt or destroy. The flowers of Eden will blossom, the tree of life will bear its glorious fruits, the river of life will flow forth from the throne of God; the globe itself will be as a sea of glass mingled with fire. Christ will dwell upon it as King; the Father will visit it and grace it with His presence. Everything that is upon it, above throne of God; the globe itself will be sanctified, beautified and glorified, and praise to God and the Lamb will ascend from every part and from every creature. Satan and his hosts will be vanquished, and Adam and his posterity will be redeemed from the curse and everything that hath breath will glorify the great Creator; every knee will bow and every tongue confess that Jesus is the Lord, to the glory of God the Father, and He will be all in all."

Counterfeit Christianity.

(BY JOSEPH R. MORRELL.)

Written for The Southern Star.

In looking over the religious papers of the world from year to year, there is an interesting study for those who are in a position to contrast the true doctrines of Christ with those of man-made systems. Any one who had made the study for a number of years would have no trouble in remembering articles, which at the time they were written, represented the belief of whole organizations, but if reproduced now would be entirely out of date. This

is a progressive age, and as people become elevated in society and their position in the eyes of mortals becomes greater, they want new and "elevated" ideas on religion. Many of the doctrines taught by the reformers, which were in their natures simple and plain, have been surrounded by so many new rites and ceremonies and changed a little by various organizations until they bear very little resemblance to the original.

It is no secret with the world that ideas must change with the times; consequently we who are in possession of the sacred truths, made plain by new revelation, need not be surprised to see opinions on many important questions become the same as ours. Now that the kingdom of God has been established anew, and the power of satan diminished to an extent, he will exert greater power in forming deceptions to entrap those who are trying to obey the laws of the Gospel. One of these traps is the creating of laws and ordinances as nearly like those given of God as possible, that by so doing many unsuspecting may be ensnared and led to destruction. These laws are daily becoming more like the laws of the true and everlasting Gospel, and while very little understood by the majority at present, it will not be surprising to see in a short time that the only difference between the Church of Christ and the churches of the world is the authority to act in His name.

This was suggested very strongly a few days ago while I was perusing a prominent theological journal, in which was given quite a lengthy argument on tithing. We know that heretofore there has not been a sect on the earth, beside the Latter Day Saints, who have seen the necessity and virtue of paying tithing. Now a sectarian paper gives the astonishing announcement that it is a law of God, practiced by the saints of old and asks why it cannot be kept today. Then follows the real intent for which the article was written, that is the use to be made of the tithing paid. It was to be given to support the ministry, both local and foreign, and was to take the place of ice cream socials, entertainments, etc., which, it was discovered, were rather worldly. While the principle itself which they were advocating was a divine law of God, we see how that without the necessary guide of authority, assisted by continuous revelation, it was perverted into a money making scheme, for the purpose of filling the pockets of a hired ministry, and saving them so much trouble in pleading with the people for cash.

It is so with many other principles, and while it is easy to detect the fraud on the face of many of them, with others it is not so easy. Miracles and signs cannot be taken as an infallible guide, because to satan also much power is given, even to the producing of supernatural fire.

But to the seeker for truth God has promised His aid, and even though the world be full of counterfeit gospels, the Gospel of the Son of God may be detected from them all. There will be in none of them that serene, peaceful spirit and perfect, Godly unity found in the kingdom of God, and which may be detected by those who are honest in heart; but beneath all their beautiful surface coverings will be found the poison serpent, hypocrisy, concealed by the craftiness of false teachers and designed to overthrow the work of God.

The young man who prefers to owe a tailor rather than to wear a suit which has been taken from the counters of a clothing store, says that he never cared for a counter fit anyway.—Boston Advertiser.

MATERIAL INTERESTS OF THE PEOPLE.

Discourse Delivered at Tabernacle, Salt Lake City, April 6, 1899.

BY APOSTLE MARRINER W. MERRILL.

At these conferences there are so many subjects discussed that they cannot fail to be edifying to all of the people. If only one subject were introduced and all of the speakers dwelt upon it, perhaps it would not be so interesting. I am glad to be associated with my brethren and sisters in this general conference. I have had a good many reflections in listening to the remarks we have already heard. They have brought many things to my mind of a former date and of former times here in this country. While it is the privilege of all Latter Day Saints to have evidence for themselves of the truth of the Gospel and of the divine mission of the Prophet Joseph, we are not only instructed and reminded on these subjects, but are reminded of affairs that pertain to us of a temporal character. The Latter Day Saints are growing and spreading abroad.

I met a gentleman on the train the other day from San Francisco. He was born and raised there; and he had not heard anything about our people; and he seemed very anxious to know something about the doctrines of our Church. I said to him: "We have a mission established in California; we have Elders laboring in the city where you hail from; you can hear our Elders any Sunday if you will inquire after them; and you can become acquainted with the doctrines of our Church." He remarked that he supposed nearly all of the Latter Day Saints lived in Salt Lake City, and that during the last forty years there had not been much growth among them; that there had not been much expansion. I remarked to him that I was surprised that a man of his intelligence was not better acquainted with this people.

Forty years ago I suppose the majority of the Latter Day Saints were located in this valley—Salt Lake Valley—but to-day they are spread abroad, and I advised the gentleman to get our Church works and read them; and it was a good opportunity to bear my testimony to him of the Gospel. I believe there are many hundreds of thousands of good honest people in the world that have but a very limited knowledge, and perhaps no knowledge at all, of the existence of the Church of Jesus Christ of Latter Day Saints. We would naturally suppose that everybody had heard of us from what has been said and published concerning us; but there are a great many people that have not time to read these things. It is on a par with our conferences. A great many of our people right here in the city do not have time to come to conference; they are too busy, but they don't know anything of what is being done. Thus it is with the world; a great many of them don't know that such a people exists as the Latter Day Saints in these mountains; and they have no idea of our expansion, our growth, and our development in this country.

I said a few moments ago that the Latter Day Saints may satisfy themselves with regard to the divine mission of the Prophet Joseph; and what does it require to become satisfied? It requires time and attention and a prayerful and thoughtful consideration of the doctrines of the Church, and of the Scriptures, that which is written in the Bible, in the

Book of Mormon, and the Church publications. Entreat the Lord in regard to it and no man will be turned away. It is said: "Knock and it shall be opened unto you; ask and ye shall receive." Do this that as members of the Church you may be able to give a reason for the hope that you have and have a testimony of this work. There are a great many conditions existing among the Latter Day Saints on which we may improve. Apostle Lund referred to home manufacture. But little has been said about it of late years. There was a time when there was quite an excitement raised throughout the country about home production. I presume these things are going forward gradually, as we can find a great many things of home production throughout the country. It is a good thing and we should encourage it, sustain it, think about it, study about it, not only here, but in all of the organizations of the Church. It is a grand thing to be self-supporting. An individual, a family, or a community that is self-supporting is the best off. They are easiest in their circumstances.

I believe we have made many mistakes in the past as a people and as individuals; and there is no doubt but that we will continue to make mistakes from time to time, because our judgments are not perfect, and we follow the solicitations of our families and our friends, and indulge in things that we should not indulge in. It is my opinion that we are being led to habits of extravagance and the result will be serious. It militates against us, and it militates against our improvement and our advancement. I was thinking while Brother Lund was talking about the poor being employed, that if every man and woman in the Church (because there are sisters that manage things for themselves), that are able would employ some one or two or more as their circumstances would warrant there would be nobody looking for work; everybody would be employed. There are people that have natural endowments enough from the Lord to direct the labors of others to their own profit and to the profit of those whom they employ. This is a matter for consideration by those who have means, to employ some of our poor. In some of the counties they begin to feel like throwing the poor on the county to support. They say: "We pay our taxes to the county and the state and the poor should receive consideration from our officials in the county capacity or in the state capacity, as the case may be. I do not think this is the proper thing. I do not think there should be anybody foisted upon the county for support. If we turn the poor off, peradventure the Lord will turn us off, for He said: "The poor ye have always, but Me ye have not always." I do not believe we can afford to turn the poor off on the county for support. I believe if the Latter Day Saints would turn their ear to the Lord and listen to the counsel of His servants that there would be means provided in all the settlements of the Saints to provide for the poor. They should not be turned on the Church either for support, but they should be provided for as the Lord has directed. It is my firm conviction, cou-

pled with my experience, that if the poor were properly looked after in every ward and the people were particular to understand the necessities of the poor, every ward (there would be some exceptions) could support its poor without turning them on the county or Church for support. There are places in the Church where comparatively there are no poor. Well, the responsibility rests upon the people to contribute of their offerings for the benefit of the poor just as much as if they had plenty of poor to consume all they gave in. The counties have plenty of use for their means. We have lived here a good many years, and in some places it is difficult to travel because of the conditions of the roads and highways. The counties have plenty of places to put their means for the benefit of the great public. They can make our highways such as they are in the older countries.

I heard day before yesterday from an eminent financier, a remark that struck me with considerable force. He was telling me how to get out of debt. It may be that you would like to know, for I imagine a good many of our people here are in debt. This brother of long experience, who had passed through the mill, told me how to get out of debt and how the people could get out of debt. I listened with a good deal of attention, because I thought it was worth something, and something that all of us ought to know, for a great many of us don't know and have it yet to learn. It was simply this: "Stop immediately from going into debt. Don't get into debt another dollar until you get out and are free." That is a simple way, and it might prove to be an easy way, too, if we would do it. Stop going into debt; don't buy anything you can't pay for from this time henceforth until it can be said, "Israel is free; there is a free people, untrammelled, not in bondage up there in the mountains; they are lenders, not borrowers; they will lend you money if you will give them good security." This is the situation the Lord will bring us to by and by, when He educates us a little further and takes us through the school of experience. We will come to this because the Lord has designed it. It is said that the people of the Lord will be a rich people. I believe this. I have heard promises from our eminent brethren of experience to the effect that the Lord would help us this one time if we would help ourselves in the future and cease our habits of extravagance. Everywhere, in all of our homes, we should cease these habits of extravagance; learn to economize; learn to save; learn to be prudent, wise and judicious in the administration of our affairs.

And young people that are of a marriageable age should get married. I don't mean to become engaged and then wait two or three years, or one year—to become engaged and think they are just about as good as married. I advise that they get married when they are of a proper age, and when they are married to cease as soon as possible to work for wages. Go out and do something for yourselves. Go somewhere; there are many opportunities in the west and in the south. We receive letters from people all over the country telling of opportunities for young people to commence in life, settle down and become independent; where they can make themselves homes and rear their children in the fear and admonition of the Lord. This idea of people always working for a salary

with nothing else to depend upon, I don't believe is a good thing for young people. I believe they ought to become independent, and not depend always upon someone else for a livelihood. It is true it is very pleasant to be in the city; it is very pleasant to have the society there is in the city, and to have the amusement and the natural advantages that accrue to the people; but the question is, can you afford it as young people? I know there is an idea growing up in the midst of the young people that they cannot get married until they have as much as their father or their mother; they must have a nice home, well furnished, before they can take a life partner. I believe this is wrong. I believe young people of a proper age ought to get married and they ought to depend upon themselves; and a young man should marry a young woman that is willing to put forth her efforts to help. Get a helpmeet; one that will help to make your advances in life; help to make you a home; help to sustain the family; and will do something for the good of the community. This would be my advice and my counsel to our young people. Cease entertaining this idea that you cannot get married until you have a home furnished and everything pertaining to it; nice surroundings, nice lawn and all such. Make the lawn yourself, and make your home just as beautiful as you desire. It is a good thing to have these surroundings; it is proper; but when it comes to putting off the important things in life, the important matters, for a few years, until circumstances are such that they can marry, I don't believe it is a good thing. This is the way of the world. They have grown up with that idea in our large cities. Young people become enamored of city life. It is a good thing to have cities, but it is a good thing for young people to reflect and think over these things; and when they earn a dollar they should know how it comes. People who earn their money know just exactly how it comes, and they know better how to save it. These things should have the consideration of the young people. They should also be considered by the parents, because parents sometimes feel: "O, I don't want my son to go away off out there, and I don't want my daughter to go away from me and go out in the country somewhere;" and young people get discouragement many times from their parents. These things I know to be a fact, and I do not believe they have good results.

Our people are a growing and prosperous people, and we should observe the counsels of the servants of God in regard to these things. This is a matter that is becoming more or less in disuse among the Latter Day Saints—to listen to the whisperings of the Lord through His servants. I repeat, it is becoming more or less in disuse among the people; and the older ones are educating the young people that it is not so very important to listen to the counsel of the servants of God. But I want to say unto you that according to my education and experience in the Church there is no other way whereby we may be saved; there is no other way whereby we may be exalted; there is no other way whereby we may obtain eternal life. We must yield to the whisperings of the Holy Spirit; we must yield to the counsels of the Priesthood, no matter what the world may think in regard to these things. It is a principle that God has established in the earth; God has established it and we

cannot change it. Those that will listen, and turn their ears to the Lord will be on the right side by and by; when the sheep are separated from the goats, those who have listened to the whisperings of the Lord through His servants will be found on the right side; and they will be remembered, and they will have said to them: "Come ye blessed of my Father, etc." According to my education and experience in the Church, and according to the teachings I have had and the suggestions through the inspiration of the Holy Ghost, there is no man, I don't care what his standing is; he may be a President of a stake, or an Apostle, no matter, he cannot safely gainsay the counsel of the Priesthood. If he does he will have it to meet some day just as sure as the sun rises and sets. I know this as well as I know that I look upon this congregation. We must observe the will of the Lord; we must observe the counsels of the Priesthood, no matter what the world may think in regard to these things; and we can do this in all humility and maintain our right and manhood, and maintain our fellowship with each other and with the Lord; but when we turn away from these things we are like the sow that was washed and returned to her wallowing in the mire. The Lord has established His work; He is about to establish His kingdom; He has revealed the everlasting Gospel; and He has revealed the principle by which you and I may go back into His presence; but when we turn a deaf ear to these things, through some motive or other that may arise in our minds, we will have to atone for it sooner or later. Write it down in your journals if you please, because there are eternal principles of truth revealed to the Latter Day Saints! We are in advance of the world in regard to these things. The Lord has been merciful to us. He has given us line upon line, precept upon precept; here a little and there a little; not given it to us all at one time. We did not have everything revealed in the days of the Prophet Joseph; but we do not live up to what was revealed in his day. There are a great many things revealed to His servants from time to time that immediately concern the people. Many of the revelations in the Book of Covenants concerning the people at the time they were given, and there are revelations given that concern the people today. The Bible is an excellent record, a good book to study, a good book to become acquainted with. The Book of Mormon is an excellent record, and precious truths are contained in it as well as in the Bible, and the Book of Covenants is an excellent book given from the Lord, but the whole of them together are not all that we need, because as circumstances and conditions change with the people, the Lord has His monthpiece to say what shall be done and how it shall be done and on what occasions it shall be done. That is not written perhaps at all. You may hunt through and through these books, and you would not find what you want to know. What shall we do? Turn our ear to the Lord and to the counsels of His Prophet and of His servants, and then we will be in harmony with the Bible, the Book of Mormon and the Book of Doctrine and Covenants, and in harmony with the Lord; but when we depart from this and go astray, we are liable to be led into the dark, and when those who have been in the light get in the dark, O, "how great is that darkness!" These are matters for our

consideration. In our secret places we should sit in judgment upon ourselves and ask ourselves such questions: How has been my course today; has it been approved of the Lord? We may know by the whisperings of the Holy Spirit whether or not our course has been approved by the Lord; and if we feel condemned, then we may know that there is something wrong with us. We want to be wise and prudent; want to be kind and good to one another; and learn to love one another; to love the Gospel and the work of God above everything else in the world. We get into a certain groove and think we must hang to that groove, and we cannot be pulled out of it. It is not a good thing for any of us to get into grooves. Here are the living oracles of the Church that God has placed here to regulate all of the affairs of the people, not only in spiritual things but temporal things as well—in building up the various cities, in opening and developing the country. Who knows better than the Lord? And may not His servants have the whisperings of His Holy Spirit to direct them? Certainly; that is what the Lord has placed them in the Church for; and that is why we vote to sustain them in their position. We sustain the President as President of the Church in all the world. But how do we sustain him? Do we consider our vote? Do we consider the covenants we have made with the Lord when we turn a deaf ear to the counsels of the Priesthood?

Brethren and sisters, let us be just, let us be true, let us be kind, and give to the poor; and let us pay our tithing as well as our offerings. This is the will of the Lord; and who among the Latter Day Saints is any poorer for having paid his or her tithing? Nobody who has done this and contributed to the building up of the kingdom of God and to the spreading of the Gospel in various lands. Let us not forget the Lord in our tithes and our offerings. If we do, peradventure, He will forget us. If we want to be remembered of the Lord we should remember Him in our tithes and our offerings; devote ourselves to the work of the Lord and the Lord will be merciful to us.

From Pine Mountain, Tenn.

(BY P. P. BAIRD, JR.)

Written for The Southern Star.

As I never saw any report in The Star from this section, I will write a few lines. Hearing of an appointment, I proceeded to the school house and was elated with the simple manner in which the Elders presented the first principles of the Gospel. There was not a large crowd present, but it seemed as though everybody was desirous of hearing. As soon as the meeting closed everybody started for home. I noticed that the Elders stopped in the yard, and asked where they were going. They told me where they were going, and as my home was on the road, I invited them home to dinner. After dinner we directed the Elders on their way and have since been visited many times by them. My father, mother and wife are members of the Church of Jesus Christ of Latter Day Saints and I am what might be called a "dry land Mormon."

Our home is a home to the Elders and we always like to have them with us.

Honorably Released.

President J. B. Erekson, Ohio.
Nathaniel Porritt, South Carolina.
W. C. Carver, East Kentucky.

REPORT OF MISSION CONFERENCES FOR WEEK ENDING SEPT. 16, 1899.

PRESIDENT	CONFERENCE	No. of Elders	Miles Walked	Miles Rode	Families Visited	Families Re-visited	Refused Entrance	Tracts Distributed	Dodgers Distributed	Books Sold	Books of Mormon Sold	Books of Mormon Other-wise Distrib.	Meetings Held	Gospel Conversations	Children Blessed	Baptisms	TOWN	STATE
Christo Hyldahl.....	Chattanooga.....	13	257	15	130	51	19	127	100	5	6	3	15	95	1	1	Chattanooga.....	Tennessee.
Joseph F. Pulley.....	Virginia.....	40	887	34	175	328	10	1196	1135	53	6	1	66	426	3	1	506 Peach St., Danville.....	Virginia.
B. F. Price.....	Kentucky.....	29	712	84	66	140	13	308	264	14	1	6	36	367	.....	.....	Yelvington.....	Kentucky.
F. B. Hammond.....	E. Tennessee.....	43	821	51	183	346	77	957	933	57	3	24	92	549	.....	3	Xnoxville.....	Tennessee.
W. D. Rencher.....	Georgia.....	31	930	115	365	105	72	644	618	23	6	19	39	541	3	2	Bowersville.....	Georgia.
T. H. Himpberys.....	N. Alabama.....	37	1300	101	210	227	79	706	706	91	5	18	72	768	1	3	Montgomery.....	Alabama.
C. G. Parker.....	Florida.....	40	932	63	100	122	24	449	447	45	3	5	59	416	.....	.....	Bristol.....	Florida.
J. Urban Allred.....	Mid. Tenn.....	38	806	10	222	128	60	797	674	48	3	12	57	42	1	.....	Nashville.....	Tennessee.
Lewis Swensen.....	N. Carolina.....	44	1022	789	149	381	39	235	208	20	3	13	119	668	5	7	Princeton.....	N. Carolina.
Geo. A. Day.....	S. Carolina.....	42	997	78	126	315	15	235	226	13	1	10	77	545	.....	7	Society Hill.....	S. Carolina.
O. D. Flake.....	Mississippi.....	9	222	61	46	61	7	84	62	6	1	2	8	138	1	.....	Ackerman.....	Mississippi.
D. A. Broadbent.....	E. Kentucky.....	39	920	20	332	285	10	457	409	27	4	24	89	665	.....	1	Buck Creek.....	Kentucky.
J. Lewis Hobson.....	Louisiana.....	4	78	13	1	26	.....	13	.....	.....	.....	3	3	65	.....	.....	Victoria.....	Louisiana.
J. H. Willis.....	S. Alabama.....	16	402	.....	3	94	1	10	10	2	2	2	33	139	.....	2	Camden.....	Alabama.
L. A. Thorley.....	N. Kentucky.....	22	456	51	182	104	8	554	478	16	1	5	45	416	.....	.....	Louisville.....	Kentucky.
J. W. Funk.....	Ohio.....	15	287	84	209	45	32	815	317	53	.....	8	47	216	.....	.....	Youngstown.....	Ohio.

DIVINE AUTHORITY.

Or the Question, Was Joseph Smith Sent of God?
By ORSON PRATT.

(Continued from Page 349.)

"Behold, in the last days, or in the days of the Gentiles; yea, behold all the nations of the Gentiles, and also the Jews, both those who shall come upon this land, and those who shall be upon other lands; yea, even upon all the lauds of the earth; behold, they will be drunken with iniquity, and all manner of abominations; and when that day shall come, they shall be visited of the Lord of Hosts, with thunder, and with earthquake, and with a great noise, and with storm, and with tempest, and with the flame of devouring fire; and all the nations that fight against Zion, and that distress her, shall be as a dream of a night vision; yea, it shall be unto them, even as unto a hungry man which dreameth, and behold he eateth, but he awaketh and his soul is empty; or like unto a thirsty man which dreameth, and behold he drinketh, but he awaketh, and behold he is faint, and his soul hath appetite: yea, even so shall the multitude of all the nations be that fight against Mount Zion; for behold, all ye that do iniquity, stay yourselves and wonder, for ye shall cry out, and cry; yea, ye shall be drunken, but not with wine; ye shall stagger, but not with strong drink; for behold, the Lord hath poured out upon you, the spirit of deep sleep. For behold, ye have closed your eyes, and ye have rejected the prophets; and your rulers, and the seers hath He covered because of your iniquity.

"And it shall come to pass, that the Lord God shall bring forth unto you the words of a book, and they shall be the words of them who have slumbered. And behold the book shall be sealed; and in the book shall be a revelation from God, from the beginning of the world to the ending thereof. Wherefore, because of the things that are sealed up, the things which are sealed shall not be delivered in the day of the wickedness and abomination of the people. Wherefore the book shall be kept from them. But the book shall be delivered unto a man, and he shall deliver the words of the book, which are the words of those who have slumbered in the dust; and he shall deliver these words unto another; but the words which are sealed he shall not deliver, neither shall he deliver the book. For the book shall be sealed by the power of God, and the revelation which was sealed shall be kept in the book until the own due time of the Lord, that they may come forth; for, behold, they reveal all things from the foundation of the world unto the end thereof. And the day cometh that the

words of the book which were sealed shall be read upon the house-tops; and they shall be read by the power of Christ; and all things shall be revealed unto the children of men which ever have been among the children of men, and which ever will be, even unto the end of the earth. Wherefore at that day when the book shall be delivered unto the man of whom I have spoken, the book shall be hid from the eyes of the world, that the eyes of none shall behold it, save it be that three witnesses shall behold it, by the power of God, beside him to whom the book shall be delivered; and they shall testify to the truth of the book, and the things therein. And there is none other which shall view it, save it be a few, according to the will of God, to bear testimony of His word unto the children of men; for the Lord God hath said that the words of the faithful should speak as if it were from the dead. Wherefore, the Lord God will proceed to bring forth the words of the book; and in the mouth of as many witnesses as seemeth Him good, will be established His word; and woe be unto him that rejecteth the word of God.

"But behold, it shall come to pass that the Lord God shall say unto him to whom He shall deliver the book, take these words which are not sealed and deliver them to another, that he may show them unto the learned, saying, read this, I pray thee. And the learned shall say, bring hither the book, and I will read them; and now, because of the glory of the world, and to get gain, will they say this, and not for the glory of God. And the man shall say, I cannot bring the book, for it is sealed. Then shall the learned say, I cannot read it. Wherefore it shall come to pass that the Lord God will deliver again the book and the words thereof to him that is not learned; and the man that is not learned shall say, I am not learned. Then shall the Lord God say unto him, the learned shall not read them, for they have rejected them, and I am able to do mine own work; wherefore thou shalt read the words which I shall give unto thee. Touch not the things which are sealed, for I will bring them forth in my own due time; for I will show unto the children of men that I am able to do mine own work. Wherefore, when thou hast read the words which I have commanded thee, and obtained the witnesses which I have promised unto thee, then shalt thou seal up the book again, and hide it up unto me, that I may preserve the words which thou hast not read, until I shall see fit in mine own wisdom to reveal all things unto the children of men. For behold, I am God; and I am

a God of miracles; and I will show unto the world that I am the same yesterday, today and forever; and I work not among the children of men, save it be according to their faith.

"And again it shall come to pass, that the Lord shall say unto him that shall read the words that shall be delivered him, forasmuch as these people draw near unto me with their mouth, and with their lips do honor me, but have removed their hearts far from me, and their fear towards me is taught by the precepts of men, therefore, I will proceed to do a marvellous work among this people, yea, a marvellous work and a wonder; for the wisdom of the wise and learned shall perish, and the understanding of their prudent shall be hid. * * * * *

And in that day shall the deaf hear the words of the book, and the eyes of the blind shall be set out of obscurity and out of darkness; and the meek also shall increase, and their joy shall be in the Lord, and the pure among men shall rejoice in the Holy One of Israel. For assuredly as the Lord liveth they shall see that the terrible one is brought to nought, and the scorner is consumed, and all that watch for iniquity are cut off; and they that make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of nought. Therefore, thus saith the Lord, who redeemed Abraham, concerning the house of Jacob, Jacob shall not now be ashamed, neither shall his face now wax pale. But when he seeth his children, the work of my hands, in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel. They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine."

Here it will at once be perceived that the Book of Mormon is actually the book predicted by Isaiah, or else it must be an imposture. The book mentioned by Isaiah was to have every characteristic which seems to accompany the Book of Mormon. Did Isaiah predict that the "deaf should hear the words of the book, and the eyes of the blind see out of obscurity and out of darkness?" It has been fulfilled by the coming forth of the Book of Mormon. Did Isaiah say that in the day his predicted book should speak out of the ground, then those who "erred in spirit should come to understanding, and they that murmured should learn doctrine?" It has been fulfilled to the very letter through the instrumentality of the Book of Mormon. Tens of thousands of honest men, who erred in spirit because of the doctrines and precepts of men, have come to understanding.

(To be Continued.)